

# CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

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## THE INTELLIGENCER.

### CONSTITUTION OF THE EASTERN ASSOCIATION.

At the Association in Lewiston in June last, it so happened that no copy of the Constitution of the Eastern Association of Universalists was present; and that body was then under the necessity of proceeding to business without that article to direct the labors of the Council, though many of the brethren present recollected its spirit and were willing to proceed according to common usage. As however, a considerable was said about the want of that instrument, and as there are probably some, if not many, who have never seen it, or may not now possess a copy of it, we have deemed it proper to give it an insertion below.

At the meeting of the Association before named, a Committee was appointed to sit during the recess and make and report at the next Session, amendments to the old Constitution. This Committee will, no doubt, attend to the duty assigned them. The Constitution was formed in 1821.

*A Constitution, embracing a Statement of Faith.—Admission of Preachers and Societies.—Discipline hereafter to be observed.*

#### STATEMENT OF FAITH.

We believe in one God, infinite in wisdom, power and goodness, the Almighty Creator, Preserver and Redeemer of all men; and that he has not only displayed his glorious character in nature, but also more fully and clearly revealed his divine perfection, his gracious will and purpose, in the scriptures of the Old and New Testaments; particularly, in revealing the doctrine of the resurrection of all men through the mediation of the risen Saviour, whereby life and immortality are brought to light through the gospel.

We believe all men are amenable to the law of God according to the degree of light with which they are blessed; and that as professors of the Christian Religion, we are under obligation to obey the precepts and commands of Jesus Christ, as recorded by men under the direction of the Holy Spirit.

We believe that Jesus Christ, our risen and ascended Lord and Saviour, will ultimately see of the travail of his soul and be satisfied; and in the dispensation of the fulness of times, gather together all things in himself, both which are in heaven and on the earth. Amen.

#### OF THE ADMISSION OF PREACHERS, SOCIETIES AND CHURCHES, AND OF DISCIPLINE.

I. Every Preacher and Society, in Fellowship with this Association, is supposed to assent to the above statement of faith, [and will govern themselves accordingly,] and none are hereafter to be received as such, whose faith is essentially different; not questioning however their sincerity and piety, but conceiving those points indispensable, in forming the character of a religious body, professing Christian Universalism.

II. It shall be the duty of every Church and Society belonging to this Association, to make a yearly representation of their standing, numbers and prospects, by delegate or letter, at our annual meeting, as far as convenient, as long as they continue in this connexion.

III. Every ordained brother, in said Fellowship, is hereby authorized to administer the ordinances of Baptism and the Lord's Supper; the latter, to a church composed of moral and pious believers in Jesus Christ; being at liberty to invite all others of christian habits, to a participation, without respect to peculiarity of christian belief.

IV. It shall be the duty of this Association to require a virtuous and religious life and conversation in the Preachers of this connexion, and withdraw fellowship from such, if any there be, as wound and dishonor our common cause by disorderly conduct, [and do not reform after suitable admonition and reproof.]

V. Every church or society, under christian regulations, is at liberty to constitute their own rules in relation to discipline, and deal with their own members accordingly, public teachers excepted, being amenable to this Association; this article not being construed to mean, however, that immorality, wickedness, or persecution of christian professors are hereby tolerated, but strictly discountenanced.

#### CHARACTER OF A BIGOT.

The following sensible remarks on the character of a bigot, are taken from the *Baptist Herald* of July 16th. The article seems to us the more worthy of notice as it comes from a Calvinistic Baptist, and will, we suspect, apply with great propriety to too many of that sect.

Mr. Editor.—Sir,—I observed in one of your late papers the following very just sayings, "He who will not reason, is a bigot; he who cannot, is a fool, and he who dares not, is a slave." These laconic sentences contain a great deal of meaning; and as I have engaged to furnish a few pieces for the *Herald*, propose to make them, more particularly the first of them, the foundation of some remarks.

He who will not reason, is a bigot. The verb reason is here taken in a negative sense, to denote an absolute refusal of the exercise of the rational faculty. To reason is to make use of that power in the investigation of truth. It is to argue a cause justly and correctly—to deduce one proposition from another, and to proceed on regularly from just premises to their legitimate consequences. Those who, in support of any position they may have taken, refuse to argue in this way, are affirmed by the above proposition to be bigots.—This refusal, therefore, to maintain their ground by a process of right reasoning, may justly be considered one of their chief characteristics. It supposes a very great degree of that anti-christian spirit, self will, which deigns not to hold rational discourse on disputed points, and which stoops not to reason, that noble and peculiar attribute of man. It is indicative of a proud and haughty spirit, an obstinate and wilful attachment to preconceived opinions.—These opinions however, are not, in most cases, the result of patient investigation, of deep and persevering research on the part of the bigot. They are generally received by him at second hand, with but slight examination, and relied on as true, because some person or party, to whom he has attached himself and his interests, has adopted the same. And one cause of his unwillingness, not to say inability, to reason on the truth or falsity of his opinions, is, that having never investigated them for himself, he has no reasons to offer; and as a natural consequence, you may expect to find what seldom fails to be true, that he will abound with the most positive assertions in favor of the opinions embraced by himself and his party. Reason with him, and he either will not or cannot feel the force of arguments, but will do them all away with perfect ease, by positively asserting that to be false, which they were intended to prove to be true. Neither reason, nor common sense, nor the Bible, can stand before such a man. He is the modern Hercules, and unqualified assertion is the club with which he knocks down all opposers.

You may expect, also, to find him extremely irritable. His mind will be perpetually agitated by every thing which shakes the foundation on which he has fixed his principles. Require of him a reason, or make him feel the force of your own, and you immediately throw him into passion; and yet no man is farther from thinking himself a bigot than he. What Solomon said of the sluggard may with truth be said of him; "He is wiser in his own eyes than seven men that can render a reason." Now Mr. Editor, how far the disposition of the bigot, and the spirit by which he is governed, are applicable to the writer of this article, is better known to his friends, and probably to you too, than to himself; for he is well aware that many attempt to pluck the mote out of their brother's eye, when a like mote, or even a beam, may be in their own. Of one thing, however, he thinks he is certain. If bigotted in his opinion, he would bless the man who should show him his error, and would promise immediate reformation. It is an evil common perhaps to all classes and all professions of men. It exists in the circle, as well as in the religious body. But no where are its detrimental influences more severely felt than in the latter. It has set the professed friends of Christ at variance with each other. It catches every flying report unfavorable to its own system, and lays them all down as facts, without a particle of evidence that they are such. It is extreme jealousy, for it surmises evils which do not exist, and imagines every movement, which is not perfectly within its own contracted sphere of aspiration, to be hostile to itself, and to the general good. It is, Sir, an evil to be dreaded and deprecated—an unrelenting foe to Christian fellowship—a reproach to the religion of the blessed Jesus—an insurmountable barrier to union in sentiment and practice among different denominations of believers. It is, indeed,

"A monster of so frightful mien,  
That, to be hated, needs but to be seen,"  
—a monster, hissing dire destruction from a thousand snakey heads, petrifying at once every generous and manly feeling of the soul it possesses, and we shall look in vain for peace and good will among men, till it is banished to those dismal regions which gave it birth. "*Procul, O! procul, este profani.*"—May we not fairly conclude that many of the differences which exist in our denomination at the present day, have their origin in a blind obstinate attachment to opinions, into the truth of which we have never carefully examined, and upon which we "would not reason." I believe we should renounce many things which we now believe to be correct, and adhere to many which we now consider false, were it not that we will not reason candidly and deliberately upon them. We are attached, inordinately perhaps sometimes, to our own views, and therefore fear the approach of that light which may discover their fallacy. It is the voice of inspiration which says, "Prove all things; hold fast that which is good." Permit me then, Mr. Editor, through the medium of your *Herald* to exhort my brethren in Christ, not to condemn a man or his practice, till they have proved him guilty; and when they have arrived at the truth of the case, to "hold that fast," for "it is good." It is uncharitable and unchristian to condemn those who may differ from us in their opinions and practices. If we thus condemn them, the public have a just right to demand the reasons of our conduct. But if we will not reason, we are bigots, blind zealots, superstitiously devoted to systems which we have received without evidence, and maintain without argument.

#### CASTIGATOR.

#### "IF UNIVERSAL SALVATION BE TRUE, WHAT IS THE USE OF PREACHING?"

The following is a part of one of the tracts, lately published by the New-Hampshire Universalist Association. We presume it was written by Rev. SAMUEL C. LOVELAND, their Agent.

We have often been asked, "If universal salvation be true, what is the use of preaching?" The question is usually put without reference to any peculiar views of Universalists,—whether or not they believe the doctrine of future disciplinary punishment. Though often in the mouths of our opponents, it presents to us little, either of difficulty or importance. But the question is now before us, and if the reader please, we will look for its authority. The idea appears to be, that if all men shall certainly and finally be saved, we may well abandon every labor [which Christians consider essential to salvation, because such labor is rendered useless, by a certainty of the event. This appears to be the whole force by which the question is urged. But permit us to inquire, who among our opponents, proposes this question? Is it a Calvinist, who believes in particular election and reprobation? Then suffer us to retort the query, and to ask if a certain number are elected from past eternity to salvation, of what use can it be to preach to them? They surely will be saved, whether you preach to them or not. You cannot suppose that preaching will alter the decree of heaven, and that for the want of it, any of the elect will perish. On the other hand, can preaching save any of the reprobate? Certainly not, unless the decree of heaven can be varied. What good use, then, can there be in preaching to the reprobates? You can do them no favor by preaching; you cannot possibly save their souls, in opposition to "the horrible decree," as Calvin is said to have expressed it.

It is true, Calvinistic divinity has told us the use of preaching to the reprobates. It is to prepare them for misery; that all the means of grace which are in exercise, will do so much towards fattening them for the slaughter. Preaching, then, will be a mean of accomplishing this part of the divine purpose. And if the preaching of Universalists happily subvert this end of preparing the reprobates for misery, and thus promote divine justice, one of the darling attributes of heaven, ought Calvinists to complain?

But what say our Calvinistic friends, on the side of election? Are they prepared to tell us the use of preaching? We presume, when they succeed in doing this, they will furnish us with an answer to the question that heads this article.

Perhaps the reader is not a Calvinist, and yet wishes to urge the question, what is the use of preaching, if universal salvation be true? Will you permit us then, in our turn, to propose the inquiry, what would be the use of preaching if universal salvation is not true? Will you, friend, answer this in your own way? You cannot pretend that preaching will save all men, if universal salvation is not true.—And will preaching save some according to your own views? Should you answer in the affirmative, we then reply; this is therefore the good that preaching does, agreeable to your views. Then it seems, if some men are to be saved, preaching does good in saving those men that are and will be saved? Yes, says our friends, preaching does good in saving such as are willing to be saved. Permit us then to ask, which does the most good, to save many by preaching, or a few? Therefore, if universal salvation is true, it does the most good to preach, because then we may benefit every one; but if it is false, it is not possible that they can all be benefited to the salvation of their souls, by preaching.

When one purchases a ticket in a lottery, he imagines the more prizes there are, the better is the chance of obtaining. So we may say in the use of preaching; the more there are benefited, the greater chance there is of doing good.

\* Deceitum horribile.

The question under consideration implies, or is usually meant to imply, that the eternal and final salvation of man depends very much, if not wholly, on preaching. All things of a temporal nature bear no comparison with those of immortal interest. It appears then unreasonable that matters of such immense value, should be made to turn upon the transitory effects of human preaching. We would, by no means, depreciate the value of preaching; but to make it a matter of absolute infinite consequence, appears to be an extreme. Its salutary effects in human society, are very visible, and that these effects may be very valuable and lasting, are equally indisputable. God has many means in his providence of teaching his children the knowledge of his goodness, and what belongs to their present and future peace. They are too numerous to be confined to the single employment of preaching the gospel.

It is a common calculation, that when an important work is to be done, there must be some means put in exercise to effect it. If universal salvation is true, then it must be true that there will be means exercised sufficient to effect it. It is nonsense to say, if a great work must be done, no person need to work. The reverse is always true; if there is a work to be done, some persons must work. If then the doctrine of universal salvation be true, something must effect it. And if preaching be one of those means, as no doubt it is, then it does good to preach. It effects in its proportion, towards this ultimate object. All this is open and plain to any one who can look upon objects that are near his eyes. Perhaps an objector may still urge his query and say, if I am to be saved, why need I make it a matter of concern? We answer, for this very reason. Were you sure that you never could be saved, you might well neglect that which is impossible to be done. But were you put in immediate peril, in a case that was not absolutely desperate, would you not use your utmost ability to co-operate with your deliverer? Would you relax your efforts, though your deliverer should tell you, you are safe, I am able to rescue you? By no means. Faith would nerve your arm, and courage would strengthen every fibre. When, then, there is a prospect of good, the business of man is to lay hold of it. He who is a child of the day, should walk in the light.

Should we take our opponents on their own ground respecting our subject, would the result be as unhappy as many imagine? Their question implies an answer in the negative,—that the belief of our doctrine renders preaching useless. Allowing all this to be true, which, however, we do not, the consequence would only be, that all men would finally obtain that without labor, which according to other doctrines, a few will share by much labor. It would supersede the labors of the ministry, and free ministers from all that is good and bad, pleasant and unpleasant in their labors. But Universalism is not the doctrine that frees them from labor. It proposes much to be done, and calls loudly and forcibly for laborers to be doing.

God has said, "While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Gen. viii. 22. The husbandman finds a seed time and sows, because he has faith in the time of harvest. He does not say, it is useless for him to work, because God has promised him seed time and harvest; but for this very promise he is encouraged to work; without it, there is no encouragement. Christ says, "All power is given me in heaven and in earth. go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. xxviii. 18, 19. Why not, with as much propriety, infer from Christ's universal power, that there is no need of preaching? Christ has power enough, whether the minister preaches or not. But do we not say, this is the very ground of encouragement? If Christ had not this power, he could not render us the assistance that he does. And it is for this very reason that we are encouraged to faithfulness and perseverance.

#### PRIMITIVE CHURCH GOVERNMENT.

The following account of the earliest form of Church Government, and of the primitive mode of proceeding, we extract from Priestley's History of the Christian Church, Vol. I. p. 172—175.

The church government of the apostolic age was as simple as the rites of it. The persons who had the most authority were the elders, a title which had been borne by the rulers of the Jewish synagogues; and the same persons were indifferently called bishops, overseers; having the general inspection of every thing relating to any particular church, and giving their time and attention to the concerns of it, according to their several qualifications; some in public teaching, others in keeping up order and discipline, others probably visiting the

sick, and others instructing the young, &c.

It is not improbable but that when the book of Revelation was written, one of these elders in consequence of presiding (as some one of them must have done) when they were met to consult about any thing in common, might have obtained some title peculiar to himself, as that of angel, which is there used, though we never find any farther mention of it. Afterwards the title bishop became appropriated to this person, while the rest retained the original appellation of presbyters, which in a later period was changed into priests. But in all the early ages the bishop had no power, but as one of the body of elders, and what he derived from his personal influence; tho' this (as he would, of course, be the most respectable of the elders) would, no doubt be considerable. There was, however, no act or office which might not have been done as regularly by any other of the elders as by myself, and he had no authority beyond his own church, or as we should say, parish.

Another order of persons in the primitive church, was that of deacons, a rank subordinate to that of elders. They were generally young men, whose business it was to attend to the secular affairs of the society, under the direction of the elders; but as an accurate distinction in offices was not much attended to, it is probable that the deacons were often employed in assisting the elders in their functions, for which they would by this means be gradually prepared. Thus the seven extraordinary deacons who were chosen to assist the apostles in the care of the poor, did not confine themselves to that office, but became, some of them at least, eminent preachers, like the apostles themselves, of which the history of Stephen and of Philip is a sufficient proof.

Women, and particularly widows who were poor, were in this age of primitive simplicity, employed in certain offices in the church, probably in attending the sick, assisting strangers, &c. for which they were allowed a certain stipend. To this, no doubt, Paul alludes when he says, honor widows that are widows indeed, as he alludes to the salaries of the elders where he says that, they who have ruled well are worthy of double honor. Such also is, no doubt, the meaning of the word honor in the fifth commandment. Honor thy father and thy mother, that is, give them a sufficient maintenance.

The fund for these expenses was a common stock, to which every person contributed according to his ability, a collection being probably made for this purpose every Lord's day; and out of it the poor were relieved, and the officers were paid, according to their occasions. The rich, no doubt, received nothing, but cheerfully gave their time and attendance to whatever business they undertook, and others received no more than was necessary to their comfortable subsistence, and decent appearance.

The appointment of salaries, as well as the proportion of relief to the poor, and every thing else relating to the administration of the affairs of the society, was made by the vote of all the members of it, including the common people, as well as the elders and deacons. For such was the custom till a pretty late period in the history of christianity. But in those days of truly christian simplicity and zeal the object and use of every particular regulation was more attended to, than any honor or emolument that resulted from it. Afterwards, alas! the object was less thought of, and the personal consideration more; till at length the latter wholly swallowed up the former, places and appointments in the church being considered in no other light than as means of advancing men in rank and fortune in the world.

#### A MOTHER.

What pen can describe all the emotions of joy and sorrow, which, at times, agitate a mother's bosom? The tender solicitudes for the object of her affection, her alarms and dread, when in danger of losing it; and her despair, when it is gone forever?

"A noble Venetian lady, having lost her only son, became a prey to excessive grief. Her confessor endeavored to console her; he told her to think of Abraham, whom the Almighty commanded to sacrifice his son, and which he obeyed without murmuring. "Ah! my father," she replied, with much vehemence, "God would never have demanded such a sacrifice of a mother!"

Disinterestedness. I never see a person do another a kindness with a view of ultimately benefitting himself, without thinking of the way people fetch a dry pump—They pour a little water down in order to pump a large quantity up.

Small faults indulged, are little thieves that let in greater.

The best mode of instruction is to practice what we teach.

The first degree of folly is to think one's self wise; the next to tell others so; the third to despise all council.



## THE INTELLIGENCER.

SPEAKING THE TRUTH IN LOVE.—PAUL.

GARDINER, FRIDAY, SEPT. 5.

**PRESIDENT ALLEN.** An octavo pamphlet of 40 pages has just made its appearance from one of the Brunswick presses, entitled "*A Lecture, on the doctrine of Universal Salvation, delivered in the chapel of Brunswick College.*" By William Allen, D. D. President of Bowdoin College. The title of the work sufficiently explains its design to the reader. It is, in short, a formal attack upon the doctrine which asserts the final, universal triumphs of our mighty Redeemer in saving mankind from sin, and is intended to fill the minds of the students at Bowdoin College with a prejudice against the sentiment,—a prejudice they may carry with them into the world after they shall take leave of their *Alma Mater*.

The first inquiry that naturally presents itself, on looking at the pamphlet, is—Is the President of Bowdoin College properly employed,—is he in the discharge of his duty as the constituted head of a literary institution,—in devoting his time and talents to the making, before his students, of attacks on those religious creeds embraced in community which do not accord with his own? In short, was Dr. Allen placed in his present office to teach the youth sent to Bowdoin College by parents of different religious views, what creed they shall believe and what they shall not? If the spirit of the Constitution and Laws of this state, under whose control the College is, were not violated in his election, we know that he was never appointed for such a purpose. But if, notwithstanding, he is disposed to take advantage of his situation and devote himself to the up-building of Calvinism, rather than to the proper duties of his office, it is high time the people of the state knew the fact and prepared to express themselves effectually on the subject through their Legislature.

It seems to us that Mr. Allen, as President of the College, has nothing to do with the religious views of the students of the Institution. And in this opinion we know we are not alone. Public sentiment on this point is substantially the same. It is no part of his business to make them Calvinists, or to persuade them from a belief in any particular sentiment embraced in our land among different sects of Christians. In so doing, he, in our opinion, usurps a right to which he has no claim. He violates the spirit of his appointment; he degrades his presidential office, and he insults the community whose the College is. We say "he insults a right to which he has no claim." Where, we inquire, has he obtained authority to control the religious faith of the students at Brunswick? Can he find it in the laws of the state, in the Constitution of the College, in his commission as President, or in any instructions from the Board of Trustees or Overseers? We know he cannot. We say then, that he takes it upon him to exercise a right which does not belong to him in his official character;—we speak of his official character because it was in that character that he delivered his Lecture. "He violates the spirit of his appointment." He was appointed by the state, in the mode pointed out by law; and can any one believe, that it would have been the intention of the State of Maine, that he should exercise his official power as a Calvinist—or a sectarian of any other name? He is the constituted head of a literary institution. The state knows him not as a Calvinist; nor should he suffer the people of the state to know him in his official character as a sectarian of any kind. He is placed over a state literary institution simply—for what purpose?—Plainly to govern and instruct the youth whom the parents of Maine may send there to obtain an education. (They do not send them there to learn Calvinism.) In departing from these duties, or in assuming others not contemplated by the law, he violates the spirit of his appointment. "He degrades his presidential office." When a President of one of our highest literary institutions descends from what should be his elevated character, into the ranks of warring sectarians, and with his official robes on, employs himself in combating the sentiments of other Christian sects, endeavoring to bring his students into a belief of Calvinism, or any other peculiarism, he not only "meddles in other men's matters"—with that which does not concern him,—but he degrades his office and justly appears contemptible. The President of a College as such should be above such strife. He should leave to others, whose business it is, to carry on the existing controversies of the day. "He insults the community which supports the College," and whose servant, in fact, he is—or rather whose servant should be. Bowdoin College is fed and supported by the industry of the people—all the people of Maine. Every man has to pay his share of the patronage which has been extended to that Institution. These people are, some of them, Calvinistic Congregationalists, some Calvinist Baptists, Methodists, Universalists, Unitarians, Free-

will Baptists, Quakers, &c. &c. Now can any of these people, excepting the first, consider it fair, right or just, that their officers of their College should set themselves up as their religious dictators?—telling them and their children, whom they send to their College to obtain education, that their religious opinions are damnable errors, treating them with ridicule and endeavoring to bring the power of his official station to bear against the prevalence of what they most seriously believe to be truth? If such a course on the part of President Allen be not an insult offered to the good people of Maine, we know not what name to give it.

It is the duty of Mr. A. as President of one of our Colleges, to consult its interests and do nothing to hazard them. Will the interests of Bowdoin College be promoted by such a course on the part of its President? People of this state are competent to form their own opinions. They have, and will exercise them. They, too, have some feelings on this subject; and will they be likely to have confidence in an Institution whose influence, through the assumptions and mismanagement of its officers, is made to bear against their own sentiments? Mr. Allen has mistaken the character of the people of Maine, if he has supposed he can preserve their confidence in the College by assuming illegitimate rights and insulting them and ridiculing their opinions. It will be so, by and by, that no parents in Maine, except the comparatively few orthodox ones, will consent that their children shall be educated in Brunswick. If their children cannot go there without being drilled by Mr. Allen to the odious and revolting tune of Calvinism—without having their attention, which should be directed to literature, taken up in the sectarian catechisms of Mr. Allen, depend upon it, they will either keep them at home or send them somewhere else. For ourselves, if we had twenty children to educate, we would never, so long as Mr. Allen Presides over Bowdoin College, or so long as he sinks his official into the sectarian character, consent to place one of them under his tuition. If we could not find a President this side of Missouri, who knew his duty and would regard the feelings of the students and their parents, we would sooner send them there, than we would give them up to the power of a religious bigot. And, when we say this, we are confident we do but express also the sentiments of a very large part of the people of Maine. Their confidence in the institution cannot but be impaired as long as Mr. Allen sits in the Presidential chair as a Calvinistic bigot; and does not any thing that takes the confidence of the community from the College injure its interests? Mr. Allen is taking precisely the right course to drive every body from his support of Bowdoin College but the orthodox Congregationalists; and if its prosperity is to depend upon what they alone can do, it does not require a prophet to foretell that its glory is short-lived.

Much has been said in this state about the propriety of giving property belonging to the state to support Bowdoin and Waterville Colleges. The friends of these Institutions have urged, that they are not sectarian, they are state Institutions. On the strength of this plea—and this alone—have our legislators consented to feed them with the public money. But how much longer can it be said that Bowdoin is not, in fact, a sectarian institution? If the fact, that all its officers of College government and instruction are Calvinistic Congregationalists, and that the President employs his time in preaching against one of the prevailing religious sentiments in the state, endeavoring to see to it that our youth leave the College without being made Calvinists,—if these facts do not look as if it was a sectarian institution to all intents and purposes, we confess we do not know what to call it. Hereafter, then, let the people view this College in its actual character, and if the Legislature cannot effect a reform in the manner in which its officers discharge their duty, we trust it will be careful—very careful to give it no more of the people's money. Our Legislatures are always made up of a majority of liberal Christians. Mr. Allen may not know this fact, but we can tell him it is so. That majority will not hereafter be likely to devote the property of the people of this state to build up the orthodox Congregationalist sect, and to put it in their power to deride and oppress all others.

We do think it unfortunate that President Allen should do any thing more to deprive Bowdoin College of the friendship and good wishes of the people in general. We say "any thing more," for it is notorious we presume to every one (we are, not answerable for the fact) that Dr. A. is already lamentably unpopular as President of that Institution. Few, we believe, would regret to see a more generally acceptable person in his place. Perhaps it is not Dr. A's fault, but some how or other he does not seem to possess the faculty of securing the esteem and confidence of the people.

We have always been friendly to Bowdoin College. We have looked upon it as the best

hope of the literary interests of Maine. To us the question has always been a minor one, whether the President of that College is or should be orthodox or liberal. If he be qualified, attend to the appropriate duties of his office and let others alone, it is all we would ask or expect. It has been our pleasure to have under our tuition a number of young men preparing for an entrance into College, and to such we have uniformly recommended Bowdoin. Our advice we know has not, in but few cases, been disregarded. This we take the liberty to say in support of a former remark, that we have always been friendly to that institution. But certainly it does appear to us, that, if its President is to employ his time in lecturing his students upon the disputed points of religious faith; if he is to wield the power of his official station against every denomination of Christians excepting the Calvinistic Congregationalists, he is taking steps to secure the enmity rather than the friendship of the liberal people, and thus to sacrifice the interest of a state institution to the interests of one sect exclusively.

In these remarks we have spoken of President Allen and Bowdoin College, rather than of the arguments of the lecture mentioned in the beginning. Whether these arguments are weak or strong, is a subject that has nothing to do with the propriety or impropriety of Dr. Allen's spending his time in filling the minds of his students with prejudices against one class of the people who support the institution over which he presides. And this is the subject to which we would invite the particular attention of the public of all denominations. It does seem to us, that it is equally as improper for Dr. A. being in fact a state officer, to lecture his students on such subjects as it would be for Gov. Lincoln, being a Unitarian, to deliver to the Legislature, and cause to be published, a course of lectures against Calvinism. Let him do this, and how long would he hold his present office? Just as long as Dr. Allen, if he pursues his present course, ought to hold his.

Hereafter we may take notice of Mr. Allen's lecture. At present we can only say, it is intended as an attack on Mr. Balfour's first Inquiry and his Essays. Dr. Allen admits, that the word *sheol* (hell) is no where used in the Old Testament to denote a place of endless misery. He admits also that *hades* (hell) the corresponding word in the New Testament does not, excepting in one parable, mean a place of future punishment; and in that instance he is not able to make out that it does mean this. These words rendered hell he says would be better rendered by the phrase "the state of the dead"—the common but unknown receptacle of all the departed. *Gehenna* (hell) he admits is derived from the Hebrew *Ge Hinnom* (the valley of Hinnom) and that it was used in the Old Testament to signify the temporal punishment of the Jews. In the New Testament he thinks it means more. At least he says it does; but produces no authority in support of his assertion. It is true he quotes Dr. Campbell where he says that *Gehenna* in the New Testament "denotes a place of future punishment is indisputable;" but the fact is, it is not "indisputable;" for it has been disputed and that successfully by Mr. Balfour, to whose argument he ought to have replied.—His argument is built chiefly upon *ipse dixit*. He says so and so, and seems to think every body will believe it because he being a President of a College says so. In this he will find his mistake.

Evidently dissatisfied with any argument he can derive from the ancient use of *Gehenna*, found but twelve times in all the New Testament and in all of which cases with but one exception, (viz. James iii. 6.) it was used before the destruction of Jerusalem, and addressed to the Jews, he proceeds to prove the doctrine of endless misery from the use of other words. This he does by quoting a string of texts, generally supposed by the orthodox to be in his favor, which it is evident he does not understand and which have been shown time and again to have no relation to the subject to which he applies them. Having made these quotations, and attempted to ridicule Mr. Balfour by misrepresenting his sentiments, he concludes by telling his students that it will be an act of charity in them to fight the Universalists whenever they can, but charges them most solemnly never to stop to hear their arguments or to have any controversy with them on the subject of endless misery! This he thinks is too solemn a truth to be disputed. Hence he would not have his students even listen to any argument which might be brought against it.

"It will indeed," says he, "be an act of charity to enlighten the ignorant [Universalists] and to correct the errors of the wanderers from the truth, &c." But "let me warn you against the habit of disputing on a subject of such tremendous import."

If Dr. Allen were not himself fully sensible that his orthodox students would be driven off their ground by arguing with the Universalists, we believe he never would have ventured so far as to "warn" them "not to make a subject of such fearful importance

and unutterable interest, a subject of idle conversation and unprofitable controversy." They may, kind souls, come to us like Catholic priests and tell us we are wrong, order us to hold our tongues &c. but if we reply and attempt to show them wherein we are right and they are wrong, they must be off immediately; they must not stop to hold any "conversation on a subject of such unutterable interest." Verily Dr. Allen would figure quite as well in the Papal chair as he does in his office as President of Bowdoin College!

On one account we are glad Dr. Allen has come out against Mr. Balfour. It will afford this excellent author an opportunity to defend his doctrine from all the objections which the orthodox can bring against it. We shall now have the whole argument on both sides—and from competent sources too—and the public can judge of its comparative weight and conclusiveness. Hitherto no one has ventured to oppose Mr. Balfour's writings. Dr. A. however has at last ventured into the field. We shall soon see with how much honor he leaves it.

**MINUTES OF THE Y. C. & O. A.** In publishing, last week, the Minutes of the York, Cumberland and Oxford Association of Universalists, one or two votes of the Council were accidentally omitted. In fact, in the hurry of business they seem to have escaped the recording pen of the Clerk and were not furnished us for publication; but as they are somewhat important we deem it necessary to name them.

**Voted,** That each Society in fellowship with this Association be entitled to send three delegates to each meeting of said Association.

**Voted,** That the choice of seven delegates to represent this Association in the Maine Convention, be postponed to the next meeting of this Association.

The brethren chosen to determine where the next meeting shall be held, are Hon. Josiah Dunn, Jr. of Poland, Dr. William Brigham of Buckfield, Joel Kelsey of Freeport, Jabez Marchant of N. Gloucester, and Nathaniel Bennet of Norway.

We carelessly omitted the name of Brother A. Merrill, of N. Gloucester, as one of the Committee for drafting the Constitution.

**JERUSALEM.** During the siege of Jerusalem, by the Roman Army under Titus, no less than one million one hundred and ten thousand persons perished, and ninety-seven thousand were exposed to sale. Such was the distress in Jerusalem, occasioned by the famine, while Titus' army surrounded the city, cutting off all supplies, that women were driven to kill their children at their breasts and eat their yet warm flesh from their bones. Seeing defeat certain, thousands of husbands took the lives of their wives and children and then destroyed themselves.—Truly did our Saviour say, when predicting the destruction of Jerusalem, that "there shall be a time of great tribulation, such as was not from the beginning of the world to this time; no, nor ever shall be." The events predicted and which took place at the destruction of this city, have been generally mistaken by modern Christians for the end of the material world, a day of judgement hereafter, and the eternal punishment of the ungodly.

**QUESTION.** If Christ was "very God"—one of the persons in a Divine Trinity,—how comes it that the great reason why the Jews now refuse to believe in him, is, because his followers insist upon it as an essential fact that he was God; whereas when Jesus was on earth, many, very many, Jews embraced his religion, and no where in the New Testament do we find a single instance of an objection to Christ on account of his claiming to be God? In other words: If Christ, when he and his apostles were on earth, was declared to be God, why did the Jews then any more than they now do, acknowledge him to be the Messiah? and why was not the objection raised at that time, which is, and ever since the doctrine of the Trinity has prevailed, has been universally considered insupportable among the Jews?

**Br. Hoskins' Tract** will be published in a few days. Those who wish for copies are advised to signify their wishes to him or us soon.

**HISTORY OF UNIVERSALISM.** Prospectus for publishing the Ancient and Modern History of Universalism, by Rev. Messrs. Ballou and Whittemore, were published in our last, and will be found again in another part of this week's paper. The authors, we understand, have been a long time engaged in collecting the materials for their work, and have now arrived at the close of their labors. Knowing the men, we know also that their Histories will be very valuable. Such a work has long been a desideratum, and we rejoice that our religious public are now about to be presented with it. It will be worth subscribing for—every Universalist family should have a copy of each volume. We hope to have such applications from our friends in this quarter for the work, as will enable us to send them a generous list of subscribers.

## ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN INTELLIGENCER.

## FAITH OF THE PRIMITIVE CHRISTIANS.

**MR. DREW.**—When I proposed the question inserted in your last, I did not intend to enter into a controversy. Neither my time nor views of duty would justify such an intention. I am not of that number who would wish to see one religious denomination triumphing on the ruins of another. No, it is my earnest desire that all denominations may be united in one, and that one be "rooted and grounded" in the truth. I am confident that such a diversity of religious opinions does not necessarily exist; for if divine truth is so involved in obscurity that it cannot be understood, then it is no revelation.

Let every man divest himself of his prejudices, and read the word of God with impartiality; and how long would it be before we should see "eye to eye," and be one in faith and practice? How long before infidelity would hide her head in confusion, and the discordant notes of religious controversy cease to vibrate?

I am aware, Sir, that I stated the above-mentioned question, as though the doctrine of endless punishment was generally acknowledged to have been believed and taught by the primitive Fathers. But that I have not taken this fact for granted, or assumed it without sufficient evidence, the following quotations will show.

**Tertullian**, born at Carthage, A. D. 160, in his "Apology for the Christians," says, in defending the doctrine of the resurrection, "The worshipers of God shall be clothed upon with a substance proper for everlasting duration, and fixed in a perpetual union with God; but the profane and the hypocrite shall be doomed to a lake of everlasting fire; filled with incorruptibility from the divine undecaying nature of that flame which torments them." Apologies of primitive Fathers, vol. i. p. 379, Lon. 1709.

**Justin Martyr**, who flourished A. D. 150, in his "Apology for the Christians," says, in discoursing upon the same subject, "Moreover we (i. e. Christians) say, that the souls of the wicked being re-united to the same bodies, shall be consigned over to eternal torments, and not—as Plato will have it—to the period of a thousand years only; but if you will affirm this to be incredible or impossible, there is no help but you must fall from error to error, till the day of judgement convinces you we are right." Ib. p. 26.

**Irenaeus**, who flourished just before Justin Martyr, in his work "Against Heresies," writes, "Whoever therefore by their apostasy have disobeyed his commands shall now (i. e. at the day of judgement) suffer merited punishment. Nor will God alone be their tormentor, since they are now separated from all positive good. And as the happiness which flows from him is everlasting, so also will the loss of it be eternal and without end." Lib. v. chap. 27.

**Poly carp**, who was ordained bishop of the church at Smyrna by St. John, the "beloved disciple," was intimately acquainted with many who had seen our Lord in the flesh. When brought before the tribunal of his infuriated persecutors, he broke out into the following exhortation to his judge who threatened to burn him, "Thou threatenest fire which will burn for an hour, and is soon extinguished; but thou art ignorant of the fire at the future judgement, and of the endless punishment reserved for the ungodly." Eusebius Eccl. History, Lib. iv. chap. xv.

**Ignatius**, who was ordained bishop of the church at Antioch, by St. John, about A. D. 67, writes in his letter to the Trallians, "Avoid also that brood of the wicked one, Theodotus and Cleobulus which produce deadly fruits; whereof if any one tastes, he presently dies not a temporal death, but that which is eternal." Whiston's Primitive Christianity vol. i. p. 223.

These quotations I submit to the consideration of the impartial reader, without note or comment.

I will just add a chronological table showing the time in which those authors flourished which you mentioned in your last.

Clemens Alexandrinus,	A. D. 206
Gregory Nazianzen,	379
Origen, about	230
Chrysostom, about	390

It will be observed that those authors from whom I have selected the above quotations all flourished anterior to those you cited. Two of them, Ignatius and Poly carp, lived in the very days of the apostles, and could not on this point be mistaken.

**REPLY.** Ignatius, notwithstanding what he says in the above quotation from Whiston, about "eternal" (eternity) death, was a believer in the Restoration. At least, Bishop Beveridge, in his Comments on the xxxix. Articles, asserts this of him, and produces a quotation from his writings in proof of his assertion. "He (Christ) descended into hell alone, but ascended bringing with him the multitude." Could he, "on this point, have been mistaken?" A. S. P. says he was ordained bishop by St. John as early as A. D. 67,—only about 30 years after our Saviour's crucifixion.

As for Poly carp, he may have believed in strictly endless punishment, for aught we know, for we have not now by us the means of information as to his precise views. We apprehend, however, that it will not follow, that he believed in never ending punishment, from his use of the word translated "eternal" in Eusebius' History. It is well known, that



## THE CHRONICLE.

"AND CATCH THE MANNERS LIVING AS THEY RISE."  
GARDINER, FRIDAY, SEPT. 5, 1828.

**THE ELECTION.** On Monday next, the citizens of this State will be called upon to determine at the ballot-boxes whom they will have to perform their public business for the next political year. This is an important privilege which never should be trifled with, and all we have to desire in the case, is, that the best and most efficient friends of the interests of the people may be elected, to the exclusion of all the mere office-seekers. We have noticed in our columns from time to time the different nominations that have been made, but as we have kept no regular list of them in the paper, and as this is the last number before election, it is proper that we should present the whole, once, at one view. The following gentlemen have been put in nomination for the respective offices designated. Wishing to show no political preference by inserting one name or one list before another, we publish those names as first in order which were earliest presented to the public.

FOR GOVERNOR.  
ENOCH LINCOLN.

## SENATORS.

**York County.** Joseph Dane, John Bodwell & Abijah Usher, Jr.—Mark Dennett, Moses Sweet and John F. Scamman. Three to be chosen.

**Cumberland County.** Robert P. Dunlap, John L. Megquier and Theodore Ingalls.—Jonathan Page, George Ricker and Andrew L. Emerson. Three to be chosen.

**Oxford County.** George French and Nathaniel Howe.—John Grover and Daniel Hutchinson. Two to be chosen.

**Kennebec County.** Nathan Cutler, Joshua Cushman and Sanford Kingsbery. Three to be chosen.

**Lincoln County.** Syms Gardner, Halsey, Healey, Ebenezer Hilton and James Drummond.—William Richardson, Edward Kavanagh, Edwin Smith and Hezekiah Prince. Four to be chosen.

**Somerset County.** Eben S. Phelps.—John H. Smith. One to be chosen.

**Penobscot County.** Solomon Parsons.—Daniel Emery. One to be chosen.

**Hancock & Waldo.** Joseph Shaw, Samuel M. Pond, Andrew Witham, Aaron Holbrook, John Burnham. Two to be chosen.

**Washington County.** John Balkham, Obadiah Hill, Moses Fuller. One to be chosen.

The following gentlemen are nominated for Representatives to Congress. **York,** Rufus McIntire; **Cumberland,** John Anderson; **Oxford,** Reuel Washburn, James W. Ripley; **Kennebec,** Peleg Sprague; **Lincoln,** Joseph F. Wingate; **Somerset and Penobscot,** Samuel Butman, William Emerson; **Hancock and Washington,** J. W. Hathaway, Jeremiah O'Brien.

**TO FARMERS.** We have reason to believe that our agricultural friends can turn their attention to the cultivation of no article with a greater prospect of success and good profit, than to the raising and curing of hemp. No State in the Union offers greater facilities for the culture of that article than Maine. Our soil is strong—hemp will grow in it luxuriantly, and with little care or labor—and in every direction there are accessible ponds of pure water in which the stalk may be rotted in the best and most perfect manner. Hemp is an article that is always wanted—water rotted hemp particularly commands a ready market and a generous price. It will bring two hundred and seventy dollars per ton. And what, we inquire, can our farmers raise, that will produce a greater reward for their labors than this article when prepared for market? The late Tariff passed by Congress extends a protection to hemp, almost amounting to a prohibition on the importation of the foreign article. The Commissioners of the Navy have decided that American water-rotted hemp is better than the Russian. Why then should we always be purchasers of an article which can be produced of a better quality in our own country—and that too of our own farmers? A considerable hemp is annually raised in Kentucky on which the growers, it is fair to presume, make a profit in selling it at \$125 per ton. They have no such ponds for water-rotting hemp in Kentucky as we have in Maine. Their ponds are mere swamps, filled with every thing impure and offensive—the abode of serpents and other kindred reptiles. Consequently their hemp is dew rotted, and being such brings but the above sum in the market. But if by simply water-rotting it, as we can do most easily here, it brings \$145 more, is it not plain that the profit to the Maine grower must be immensely greater than that to the Kentucky grower? We can raise hemp as cheap here as it can be raised in Kentucky, and should make as good wages at only 125 dollars per ton, as is made there. But only for putting it in our pure ponds, we can add to that profit 145 dollars per ton!

That hemp will grow here is certain. During a short excursion into the County of Oxford a few days since, we saw hemp stalks growing spontaneously out of grass land from 8 to 10 feet high. It requires a good soil—the richer the better—and will in almost any season produce abundantly. We too have the ponds—the best for this purpose perhaps in the Union;—why then cannot we raise hemp to advantage?

With the best mode of cultivating hemp we are as yet unacquainted. In cultivating it, however, nothing more is necessary than to enrich the land, plough and harrow it, and then sow the seed broad cast,

as you would wheat or rye. From this time it will require no attention until at the proper age, it is removed to, and immersed in, the pond, along shore; slabs or something of the kind being laid on it to confine and keep it under water. When sufficiently rotted it is to be broken and cured. We expect our friend, Professor Holmes of the N. E. Farmers' Journal will before long furnish his readers with information as to the best manner of curing hemp, and we shall then endeavor to present the result of his inquiries to our readers.

John Chambers (Adm.) has been elected to Congress in Kentucky in place of Gen. Metcalfe, chosen Governor.

The Allied fleets of England, France and Russia have appeared off the point of Alexandria, in Egypt, and declared it in a state of blockade. A French squadron has blockaded Algiers.

A new Sloop-of-War, called the St. Louis, was launched a short time since from the Navy Yard in Washington.

There are 400 ministers and 300 lawyers in Connecticut.

**PREMIUM FOR HEMP.** The Trustees of Gardiner Lyceum offer a premium of fifty dollars for the largest and best crop of water-rotted hemp, to be raised and prepared in this State, during next year.

We learn that our subscribers east of Wiscasset on the shore road through Thomaston &c. do not receive their papers from this office until Sunday evening! They should arrive at the offices on that route on Fridays. They certainly leave here for Wiscasset Friday mornings and must arrive there, we presume, in season to take the western mail on the same day going east. The fault is not with us; it must be with some post-master or post-masters on the road. We hope that this notice will be enough to correct the difficulty. If it is not, we shall take measures to ascertain where the delay is occasioned and to apply the proper remedy.

**SPEECHES IN CONGRESS.** The Hon. Samuel C. Allen, who has for twelve years past represented the Franklin District, Massachusetts, in Congress has declined a reelection. In an address to his constituents, he makes the following remarks upon the verbose debates in Congress:

"When I first went into Congress I thought from my habit of speaking at the Bar, that I should have taken a part more frequently than I have done in the public debates, but I soon found that much of the speaking there was rather adopted for effect elsewhere, and availed only to suspend the functions of the House and retard the public business; and that the passion for that sort of display was strongest in the weakest and least informed minds."

**FEMALE PATRIOTISM.** The ladies of Virginia propose to erect a suitable monument over the grave of the mother of Washington. It is said that she now lies in a deserted field, without a stone to point out the place of her burial; and that even the little mound over her remains is beginning to wash away.

We doubt not that the ladies throughout the Union, would be much pleased to participate in this patriotic duty, in the memory of her who was the Mother of the "Father of their Country."—*Lit. Cadet.*

**IRISH HUMANITY.** The ship Henry Clay, at this port, from Havre, had a very long passage, and brought over 150 Swiss passengers. The passengers' as well as the ship's provisions, having become nearly exhausted when about two months out, on the first of July, in lat. about 43 11 and lon. 62, they fell in with the British ship Comet, from Liverpool for New-York, and the day being pleasant, and water smooth, Capt. Parker sent his boat with his first officer and some of the hands, to endeavor to get relief from the British ship. On the boat's getting alongside, however, the officer in the boat was informed by the British mate, that no assistance would be afforded, notwithstanding the distresses of the crew were represented to him. The captain of the Comet, for some cause, did not show himself on deck, and the boat was about to return with as little as she went, when an Irish passenger hailed her from over the bows of the Comet, and asked the mate to "come under there, and (stepping forward and observing in the peculiar dialect of his country) here's half a bag of male for ye, which ye nade n't thank our captain for—take it, it will do to make some gruel to feed the childer"—and it was applied in that way, and preserved life until the ship fell in with other vessels, who feelingly contributed to her relief. *Balt. Chron.*

**THOMASTON.** This is the greatest mart for lime in the United States. The rock from which the lime is made appears to be diffused over this town and Camden, the town adjoining. It is supposed 150,000 barrels are made in these two places in a year, but it is now so low in price, that it is scarcely worth the trouble of making and transporting it.

**TEMPERATURE OF THE EARTH.** M. L. Cordier, in his essay read to the French Academy of Sciences, deduces, from his own observation and that of others, that the heat increases as we penetrate from the surface toward the centre of the earth, at about one degree Fahrenheit in 45 feet; that the heat of boiling water is found in

our latitudes about a mile and a half below the surface; that, at the depth of sixty miles, the heat must be so intense as to keep such rocks as we see at the surface in a state of fusion; that the interior of the globe, in short consists of a molten mass, encompassed by a solid crust or shell, about 60 miles in thickness.

An affecting case of suicide occurred a few days since, on the farm of a gentleman a few miles from this city.—It appears that the wife of his Manager had been sick some months previous, and after having travelled among her friends, returned to her family apparently restored to perfect health, but occasionally, a slight alienation of mind, not sufficiently important to excite any apprehensions of very serious consequences. Unfortunately the result proved fatally otherwise, having been left alone in her dwelling, she took the opportunity of obtaining a large horse pistol, which it is supposed she loaded with powder to the muzzle, and discharged it so as to mutilate her in a most shocking manner. She has left several small children, and was a highly respectable and good woman. *Balt. Gaz.*

**COURTSHIP.** A gentleman feeling a strong partiality for a young lady whose name was *Noyes*, was desirous without the ceremony of formal courtship, to ascertain her sentiments. For this purpose, he said to her one day—with that kind of air and manner which means either jest or earnest, as you chose to take it—"If I were to ask you whether you are under matrimonial engagements to any one, which part of your name (No-yes) might I take for an answer?"

"The first," said she in the same tone. "And were I to ask if you were inclined to form such an engagement, should a person offer who loved you and was not indifferent to your self; what part of your name might I then take as an answer?"

"The last." "And if I tell you that I love you, and ask you to form such an engagement with me; then what part of your name may I take?"

"Oh then," replied the blushing girl, "take the whole name; as in such a case I would cheerfully resign it for yours." *Alb. Chron.*

**MARS.** This planet now makes a splendid appearance in the evening, in a southerly direction. It is remarkable for the redness of its light, which is supposed to be caused by the extent and density of its atmosphere. It was probably the fiery color of this planet that induced the ancient pagans to give it the name of their god of War. Mars is 4189 miles in diameter, and revolves round the sun in 687 days, at the distance of 144,000,000 miles. It is said to be 190 millions of miles nearer the earth now, than at other periods.—Mars has no moon to give light in the sun's absence, and it is conjectured the inhabitants have dark nights.

*Venus*, the brightest and most beautiful of the planets, is now the evening star. *Hamp. Gaz.*

**GOLD.** Several hundred dollars worth of gold have been brought into this town, (says the Camden, S. C. Journal of the 9th inst.) within the last two months from Chesterfield; and the Kershaw Mines are beginning to produce gold in some quantity. We have also heard similar accounts from Lancaster.

## MARRIED.

In Portsmouth, Mr. John Dennett, to Miss Sarah G. Henderson. *Vine La Gazette.*—On Thursday, by the Rev. Joseph H. Jenkins, Mr. Michael Griffin, aged 107 years, to Miss Polly Martin aged 17 years.

*Toast drank on the occasion*  
By Hig Martin.—May this couple dedicate their lives and that of their offspring to the Hickory growth.

## DIED.

In Paris, Kon. Rev. John M'Farland, formerly of New-Hampshire.

In Washington City, Col. Josiah Snelling, of the 5th Reg. U. S. Infantry, aged 46.

Died in Bridgewater, June 6, Br. Amos MENDALL, aged 75. It is said he was the second settler in that town. From the newness of the country, at the early period in which he was young, as well as from the active part which he took in its important concerns, we may well imagine that he had long been injured to labor and fatigue. Those who witnessed his later years, will testify that his industrious habits were never abandoned.—In the arduous struggle of our country for its liberties, he was one among those who faced the foe, and conquered. In religious and social concerns, he was serious and thoughtful. In our faith of God's universal grace and love, he has been a believer of long standing; and always zealous in the cause. We believe it is due to his name, to say, he was honest, industrious, and devout. Death did not find him in a state of unpreparedness; neither did its approach alarm him.

The fathers of our country are rapidly leaving us. A few days, and we shall see them no more here forever!—*Ch. Repository.*

In Londonderry, June 26, Captain JOHN WARNER, aged 80. Br. Warner was a man beloved and respected by all who knew him. His sickness was long, and he bore it with patience and resignation. He was naturally happy in his mind, and an agreeable companion. He enjoyed a large share of health until his last sickness, which lasted about three months. For a number of years he has been a believer in the salvation of all men, which animated him in his sickness and his death. In the death of Br. Warner his wife has lost a tender and loving husband, his children a kind and affectionate father, and society a valuable member.—*Id.*

## MARINE JOURNAL.

## PORT OF GARDINER.

**ARRIVED.**  
Thursday, Aug. 28, schr. Olive-Branch; Blanchard, N. Bedford; Commerce, Manning, Salem; Friendship, Nesby, Dennis; Betsey & Polly, Baker, Dennis; sloop Nancy, Harris, Ipswich.

Aug. 20, schr. Polly, Crowell, Yarmouth; sloop Packet, Tappan, Manchester; Relief, Philbrook, Ipswich.

Aug. 31, schr. Boston Packet, Bourne, Boston.

Sept. 2, schr. Deborah, Blanchard, Boston; Sept. 4, sloop Aurora, Rollins, Boston.

**SAILED.**  
Friday, Aug. 29, sloop Polly & Nancy, Osgood, Newburyport; Oaklands, Tarbox, Boston; Curlew, Rogers, Troy.

Aug. 31, schrs. Columbia, Baker, Hannis; Betsey, Perry, Sandwich; sloop Henrietta, Perry, Plymouth; Lydia, do. Sandwich.

Sept. 2, schrs. Debenure, Waite, Boston; Mind, Weymouth, Salem; Hero, Day, do.; Commerce, Manning, do.

Sept. 2, schrs. Deborah, Blanchard, Boston; Olive-Branch, Blanchard, New Bedford.

Sept. 3, schr. Heilen, Howes, Providence; sloop Packet, Tappan, Manchester.

**PROPOSALS** for publishing by subscription, the *ANCIENT HISTORY OF UNIVERSALISM*, from the time of the Apostles to its Condensation in the Fifth General Council, A. D. 553, together with an Appendix, tracing the doctrine down to the era of the Reformation. By HOSIAH BALLOU, 2d. Pastor of the Universalist Society in Roxbury.

Some notice of the plan of this Volume may be expected. It is purely historical; it begins immediately at the close of the New Testament, so as to pass in review all the other Christian writings extant of the early ages; it is from these original authorities that the account is for the most part gathered and composed; the narrative, it is believed, is complete, to the Fifth General Council in A. D. 553, containing all the information now accessible, concerning Universalism in that period; and there is interwoven a pretty full account of the views entertained by the Christians in general, both Catholics and Heretics, concerning the future state.

In the Appendix, which forms but a small part of the Volume, the plan is different, as a regular and connected history of Universalism from the Fifth General Council to the Reformation, is now unattainable. Here, nothing but a sketch is attempted, pointing out those traces of the doctrine which the author has discovered in the course of his reading.

## CONDITIONS:

I. The work will be printed on good paper, with a good small pica type, in a duodecimo volume of nearly 350 pages.

II. The price will be \$1.20, bound and lettered; or \$1.00, in boards.

III. Agents who will become responsible for the price of six copies, shall be entitled to the seventh, gratis.

IV. The work will be put to press as soon as 1000 subscribers shall have been returned to Messrs. Streeter & Whittemore, at the Trumpet and Universalist Magazine Office, Boston, or to the author, Roxbury, Mass.

*Roxbury, August 22, 1828.*  
[S] Subscriptions received at this Office.

**PROPOSALS** for publishing by subscription, the *MODERN HISTORY OF UNIVERSALISM*, commencing at the time of the Reformation, and extending to the present time. By THOMAS WATTS, 2d. Pastor of the First Universalist Society in Cambridge.

This work is not a discussion of the doctrine of Universalism; but a history of its progress, notices of the authors and preachers who have defended it; of the works in which it is found; and the opposition with which its defenders have met, &c. &c.

It will embrace a brief notice of the Anabaptists, among whom the doctrine was propagated at the time of the Reformation; of its spread and propagation in England previously to the commencement of A. D. 1700; of the principal writers on this subject from that time; and particularly of the rise of the Universalists, as a sect, under the preaching of James Relly. A full history of American Universalism will be given, containing a view of its commencement through the labors of John Murray; the difficulties at first encountered; the conversion and subsequent course of Elihu Winchester; the history of the General Convention, and the rapid spread of the sentiment in the United States.

## CONDITIONS:

I. The work will be printed on good paper, with a good small pica type, in a duodecimo volume of nearly 350 pages.

II. The price will be \$1.20, bound and lettered; or \$1.00, in boards.

III. Agents who will become responsible for the price of six copies, shall be entitled to the seventh, gratis.

IV. The work will be put to press as soon as 1000 subscribers shall have been returned to Messrs. Streeter & Whittemore, at the Trumpet and Universalist Magazine Office, Boston, or to the author, Cambridgeport, Mass.

*Cambridge, August 22, 1828.*  
[S] Subscriptions received at this Office.

## CHINA ACADEMY.

THE Fall Term of this Academy will commence on the Second Monday in September next, under the care of Mr. Joun S. Annot, A. B. who has been Principal for the past year. For a knowledge of the reputation of Mr. Annot as a Preceptor, the public are referred to those who have attended his instruction.

## EXPENSES.

Boarding, from one dollar, to one dollar twenty-five cents, per week.—Tuition, two dollars fifty-cents per quarter, or twenty-five cents per week.—Tuition in French, three dollars fifty cents per quarter.

ALFRED MARSHALL, Sec'y.  
*China, August 20, 1828.*

DANIEL BAXTER, Jr. & CO. Front Street, Boston, have for sale a large stock of

**W. I. GOODS**

AND  
**GROCERIES,**  
which they offer on fair terms for Cash or approved credit.  
*Boston, August 25.*

DANA, EVANS & DANA, Nos. 44 and 46, Broad Street, Boston, have for sale a general assortment of

**W. I. GOODS**

AND  
**GROCERIES,**  
on favorable terms for Cash or approved credit.  
*Boston, August 25.*

**APPRENTICES WANTED.**

TWO LADS, about 15 years of age, of good character and industrious habits, are wanted as apprentices in the Gardiner Woolen Factory. JOHN O. CRAIG.  
*August 28.*

Wool. Robinson & Page will pay CASH for good Fleece Wool, at No. 5 and 7, Kennebec Row, Hallowell.  
*May 26, 1828.*

MR. CASE'S Sermon on the NEW BIRTH, for sale at THIS OFFICE.  
*July 23.*

VIOLIN & BASS VIOL STRINGS for sale at the GARDINER BOOK STORE.

BLANKS—for sale at this office.

the original word, translated by partisan translators, *endless*, was not unfrequently used by the ancients to signify an indefinite or unknown period, not necessarily without end. An historian, whose work is now before us, says, "In reading the epistles of the apostolic successors, or of the early writers, as those of Clement, Polycarp, Ignatius, Barnabas, and several others, I do not read so much of hell and punishment hereafter in the whole of them, but all that is said on that subject together, as may be seen in a very few lines of certain sermons of the present day;—a very singular thing indeed, if, as among the orthodox of the present day, the doctrine of endless misery was generally embraced by the primitive writers."

That Tertullian, Justin Martyr, Irenaeus, and indeed the most, if not all, the primitive fathers, believed in future punishment, there is, we presume, no doubt. Nor is it improbable, that they frequently made use of strong language in relation to that subject,—language which in the hands of certain translators, has been made to favor the idea that they believed in *endless* misery, when as they used and understood it, in those times, it did not imply endless duration. This may be the case in the quotations presented in their English dress by A. S. P.

Ignatius, Polycarp, Irenaeus, and Justin Martyr, it is true flourished a few years before the Fathers whom we mentioned week before last. It is, we believe, certain, however, that the first on the list (Ignatius) belonged to the Restoration; nor do we consider it certain that the others differed from him though they, like him, used language which in the English is made to mean absolutely *endless*. Clemens Alexandrinus, if not even Origen (both admitted Universalists) were born as early or nearly as early as Tertullian.

Mr. Sparks, in his "Inquiry," p. 351, says: "Church history represents the doctrine of restoration, or of the final salvation of all men, as prevailing from the first age of Christianity. It was a favorite tenet with the great and learned Origen, and it is frequently mentioned in the writings both of the earlier and later fathers. Some avow it to be their faith, and others introduce such allusions, as to show, that it was a tenet common to many Christians at the time he wrote." In proof of this, he proceeds to quote from the writings of Clemens Alexandrinus, Origen, Gregory Nazianzen, Gregory Nyssa, Sulpitius Severus, Augustin, Jerom, &c.

It appears to be certain, then, that the doctrine of universal salvation was taught and believed from the first age of christianity. It is not, we conceive, equally certain that the doctrine of endless misery was more generally believed, if it was embraced at all.—May we not then inquire of "A. S. P." in his own words, inserting universal salvation instead of endless punishment, "If the doctrine of Universal salvation in the future state be not taught in the Scriptures, why was it believed and taught by the primitive Fathers of the Church and the immediate Successors of the Apostles?"

We know, very well, that after christianity had become greatly corrupted—after many of its most precious truths had been, as it were, buried under the heap of superstitions which accumulated in the church for the first five centuries, the doctrine of universal salvation was publicly condemned in the year 553 by the Fifth General Council assembled expressly for this purpose by the orders of the Emperor Justinian. Such a fate indeed awaited most of the glorious truths of Jesus in those dark ages of the world. But the fact of its condemnation not only proves its previous existence, but goes far to show the purity of the doctrine as contrasted with the corrupted and benighted tribunals which, by their unjust decrees, had well nigh driven the true religion of Jesus from the earth. In due time, however, it revived; and we trust is now destined to obtain its own deserved, its universal triumph, and cause "infidelity to hide her head in confusion, and the discordant notes of religious controversy to cease to vibrate." Ed.

## FOR THE CHRISTIAN INTELLIGENCER.

Freeport, August 30, 1828.

MR. DREW—A writer in your paper of 29th inst. over the signature of "Liberalist," in addressing some very pertinent strictures to Benet Roberts of Durham, in his just resentment against him, has gone aside from his path, to lug in the name of the Rev. Mr. Merrill of this town, and attach, or seem to do so, blame to him as an accessory to the "attack."—This he has no right to do.—For Mr. Morrill has always been gentlemanly in his treatment of those who have differed in sentiment from himself; and has been invariably cautious not to offend such, by any indecent or improper remarks, either in public or private. Another characteristic of him is, that he is careful not to meddle with the business of others. He has an unquestionable right to his own religious belief, and also had a right to exchange with whom he pleases without asking leave of "Liberalist."

Yours, &c.

JUSTICE.

FROM BRAZIL. Capt. M'Rea arrived in Norfolk, from Rio, left there the 5th July, and brings information, that Maria-de-Gloria, daughter of the Emperor Don Pedro (born in 1819) proclaimed Queen of Portugal and the betrothed wife of Miguel the mad Regent, had sailed from that port in the Imperial frigate Imperatriz (accompanied by the British ship of war Ganges, 74. Ad. Otway) for Europe, on a visit to her grand father the Emperor of Austria. Several Brazilian ships sailed in company. The reports of Peace between Brazil and Buenos Ayres were repeated, but considered mere gossip.

A Gibraltar paper says, that one of the piratical gang, who destroyed the Topaz, had been arrested at that place, and some of the articles, taken from that ship, found in his trunk. He was committed for trial. A party of these miscreants, who had been arrested at Cadiz, have been tried and executed.



## POETRY.

[From the Connecticut Mirror.]

## THE SABBATH EVE.

How calmly sinks the parting sun!—  
Yet twilight lingers still,  
And beautiful as dreams of heaven  
'Tis slumbering on the hill;  
Earth sleeps with all her glorious things  
Beneath the Holy Spirit's wings,  
And rendering back the hues above,  
Seems resting in a trance of love.

Mysterious music from the pines  
O'er you dark rocks reclined  
Falls like the whisper of words of peace  
Upon the heavenly mind!  
And winds, with pious sleep'd in dew,  
Breathe gently, as if stealing through  
From Eden's bowers, they came to bless  
The spirit with their noisiness.

And yonder glittering throng of clouds  
Returning from the sky,  
So calmly move, so sweetly glow,  
They seem to Faucy's eye  
Bright creatures of a better sphere  
Come down at noon to worship here,  
And from that sacrifice of love  
Returning to their home above.

The blue isles of the golden sea,  
The night arch flowing high,  
The flowers that gaze upon the heaven,  
The bright streams leaping by,  
Are living with religion,—deep  
Its glories on the water's sleep,  
And mingle with the moon's pale rays,  
Like the soft light of parted days.

The spirit of the holy eve,  
Coming through the silent air,  
To feeling's hidden spring, and wakes  
The gush of music there;  
And the depths of ether beam  
So passing fair we almost dream,  
That we can rise and wander through  
Their open paths of trackless blue.

Each soul is fill'd with glorious dreams,  
Each pulse is beating wild,  
And thought is soaring to the shrine  
Of glory undelimited;  
And holy inspirations start  
From the temple of the heart,  
And chain—for earth's dark ties are riven—  
Our spirits to the gates of heaven.

L. PENSEROSO.

## MISCELLANEOUS.

## CIRCULAR LETTER.

The York, Cumberland, and Oxford Association of Universalists, in semi-annual session at Turner, on the 23d and 24th of August, 1828, to their Brethren in the faith, and to all of different denominations, to whom this Epistle may come: Peace be unto you, light, truth, and salvation from the bosom of our God in the unsearchable riches of Christ:

BELOVED BRETHREN,  
Kindly induced by the Great Master of assemblies, we have been permitted to experience the manifold riches of his grace in his earthly temple, and in the presence of his people;—to come from the east and from the west, from the north and from the south, to set down in his kingdom in love and in fellowship, and to sit together in heavenly places in Christ Jesus. We took sweet counsel together, and walked to the house of God in company, where multitudes attentively listened to the ministrations of the word of life.

Our attention was called to the false accusations, the sufferings, the labors, the afflictions and consolations of those, who are the friends of truth, the friends of mankind, and the friends of the cross of Christ. Our attention was directed to the eternal, protecting faithfulness of the great God, by which his servants are preserved; to his goodness, by which they are rewarded in their obedience; to the execution of his paternal chastisement upon the children of disobedience, and also to his immutable promises, by faith in which, we are enabled to rejoice in hope of an eternal inheritance in the boundless realms of unsullied felicity, light, life and love.

The weakness of man and the power of Jehovah, were set forth with candor and confirmed by the word of truth. The insufficiency of human merit was exposed by the words of Jesus, and the gift of God in contrast, was exhibited by the sublime promises of the gospel.

The errors of those, who, through an ignorance of the scriptures and of the power of God, deny directly or indirectly, the resurrection of the dead, were clearly shown, and lucid testimonies unfolded the power and the promises of God for its accomplishment.

The amiable nature of the house of God, the joy of his worshippers therein, and the benefits derivable therefrom, were set forth with a becoming zeal, and the duties of public and private devotion were enforced from the principles of the gospel. Regularity and solemnity characterized the congregations while they hung upon the glorious doctrines of the gospel of peace with silence and delight.

Our devotional solemnities were heightened by the melodious concert of those who sweetly swelled the heavenly anthem and the song divine.

The union of prayers and praises, those spiritual offerings, which are ever acceptable unto God, when offered by hearts sincere, ascended like holy incense before the throne of the King Eternal. And we rejoice in believing that our additional exertions for the advancement of those great and important truths contained in the gospel, will be attended by the blessing of the God of our fathers.

Truly, we have an earnest of a bounteous harvest; surely, the present prospect promises to laborers, success.

Brethren, let us be vigilant. Let us not sleep while the sun of righteousness sheds his vivifying beams upon the earth. Let us not slumber amidst the fields of golden grain. But let us ever remember, that it is God who worketh in us, both to will and to do, of his own good pleasure. Though at present we may go forth, even weeping; let us remember, that we shall at last return to the house of our Father in Heaven rejoicing, bearing the bright sheaves of immortality made ripe for everlasting joys.

By Order, BENJ. B. MURRAY.

## A PICTURE.

The third Volume of the Anti-Universalist has commenced with an illegible and frightful looking picture on its head, representing an angel with a drawn sword killing a dreadful looking beast, (like that which adorns Swaim's Panacea advertisements,) which we suppose was intended for the devil. We did not know, before, that Unitarians encouraged the idea that the devil is to be destroyed. What a licentious doctrine! What restraints will it take off from all true Christians! and what a license will it give to people to transgress,—believing they cannot be tormented eternally because there will be no devil to torment them! The Anti is cutting its own throat:—What, in the name of infernus, can it do without a devil!

We advise every one who take up the Anti,—whether in tongue or fingers,—to look well at the picture, (this advice does not extend to females under certain circumstances,) and consider how the Anti is there represented as destroying the very creature without which its own favorite doctrine of endless torments cannot exist. He must be strangely inconsistent, or strangely depraved, who will thus destroy his own friends.

[From the Trumpet.]

## PIOUS FRAUD.

Much has been said of Sabbath Schools, and the manner in which they are managed. It is well understood that designing men have practiced much iniquity in these schools, and have imposed much shamefully on the little children committed to their charge. I am not about to make an expose of all this "spiritual wickedness;" the task is too arduous to attempt at the present. I shall only mention one instance of this fraudulent management, which recently fell under my own observation, and which I do not recollect to have ever seen exposed publicly.

In this town, the children are caused, generally, to commit portions of scripture; printed on small cards, or tickets. No objection would be made to this practice, if the managers were honest; but mark their duplicity. Seeing a child, a few days since, with a Sabbath School ticket in her hands; I requested permission to look at it. On examination, it purported to be the passage found in Luke ii. 10. 11. "And the angel said unto them, Fear not: for behold I bring you good tidings of great joy, which shall be unto all people; for unto you is born this day, in the city of David, a Saviour, which is Christ the Lord."

But, on the card, the words "which shall be to all people" were omitted. The reading was as follows: "And the angel said, Fear not: for behold, I bring you good tidings of great joy: for unto you is born, this day, a Saviour who is Christ the Lord." I have since examined a number of these cards, and find them to correspond with this, even those which contained longer quotations; so that the plea of "typographical error" cannot be made in excuse.

This is really a very convenient method of blinding the minds of children, that they may be "sound in the faith." It would not answer the purpose to let them see that "all people" are interested in the mission of Christ, as this might shake their faith in the ever blessed doctrine of endless misery.

Children are made to believe they must attend these schools, or God will be very angry with them: they must believe every word their teachers tell them, or be damned. You have seen a specimen of their manner of teaching those children. If they really wish children to learn the word of God, why not let them learn it, as it is written? why garble it in this manner—taking as much as will not militate against their doctrine, and omitting the remainder? Their object is manifest. If they cannot support orthodoxy in any other way, they will alter, or add to, or diminish from the scriptures of truth: at the same time telling these innocent unsuspecting children, that these cards contain true copies of portions of scripture, and that they must learn them, and believe them or be damned. "Lord, how this world is given to lying."

LUCIUS.

Springfield, 1828.

[From the Spanish of Feijoo,—Translated for the Salem Gazette.]

## CURE FOR OLD AGE.

Once upon a time, as the story goes, there arrived in the famous city of Zaragoza an itinerant dealer in recipes and prescriptions, who gave out that he was possessed of wonderful secrets in the healing art, and among other things, that he could make old women young. His account of the matter appeared so plausible, that, in spite of all experience to the contrary,

most people believed him.—In consequence of this, great numbers of elderly ladies appeared to him, and begged he would perform the operation on them. He told them that it was indispensably necessary to the success of the process, that each of them should set down her name and precise age, upon a schedule, to be prepared for that purpose. This was accordingly done, with an exactness which perhaps had not always been observed in all previous statements, on this important particular, and septuagenarians, and octogenarians, and even those of ninety years, gave in their true standing, without scruple or reserve, lest the smallest deviation from the truth should endanger their anticipated renovation. They were then directed to return to the operator's lodgings, the next day, when they were informed the work would be completed. It is hardly necessary to state they were punctual to the appointment, and were waiting, in anxious expectations for the consummation of their wishes. The grand master spirit at length appeared, and with a countenance expressive of the most unfeigned sorrow and disappointment, informed them that a malignant sorceress, who envied him the happiness that awaited him, had stolen the schedule from him during the night, and it was therefore necessary to make a new one; but not to keep them any longer in ignorance of the importance and even necessity of that measure, he informed that the whole process would consist in burning alive the oldest of their number, and the rest were to take a portion of her ashes when they would infallibly become young. The astonishment at this information can easily be conceived; but their faith and hope finally triumphed over doubts and fears, and they agreed to make another schedule.—They did so, in fact, but not with the same scrupulous exactness as before: for each, apprehensive of being found the oldest on the list, and of being burnt to death made large deductions from her former account, for example, she who yesterday confessed to be ninety, now gave in fifty; she who yesterday set down three score, now wrote thirty five, &c. The disciple of Meade had no sooner received the new schedule than he drew out from his pocket the previous record, and deliberately comparing them together, said, with an air of great satisfaction, "well ladies the work is accomplished—I find you have all grown very young since yesterday. You Madam," addressing one of them, "were yesterday ninety years old; to day you are only fifty. You Miss were sixty yesterday, now you are but thirty-five"—and so went on from one to another, till he got to the end of the play.

## THE FIRST SABBATH.

The sixth day of creation was almost ended—the sun had accomplished his course—the twilight of eve began to expand on the juvenile earth. The first born son of creation stood upon the hillock of Eden, and near him Eloah, his guardian angel and conductor. It grew darker and darker around the hillock. Twilight changed itself into night and covered the mountains and the valleys like a dewy veil.—The songs of birds and the cheering sounds of animals were heard no longer—the playful breeze alone was slumberless. "What is this?" inquired man, with a gentle voice, of his heavenly conductor. "Will the young creation cease, and sink into its former nothingness?" Eloah smiled and said—"It is the repose of the earth."—Now the heavenly lights appeared: the moon arose, and myriads of stars came forth in serene brightness. Man looked towards heaven with sweet astonishment; and the angel of the Lord regarded with pleasure the contemplative son of earth.—The night became calmer. The nightingale warbled stronger and sweeter. Eloah touched his companion with his staff—he reclined upon the hillock and slept. The first dawn came upon him. Jehovah formed him an helpmate. When the day-dawn commenced, Eloah again touched the slumberer—he awoke, and was conscious of a renewal in vigour and in life. After twilight, the hills and the valleys were magnified. The young light came down and frisked about the waves of the streams of Eden. The sun rose and brought the day. Man perceived the newly created woman, the mother of the living. Surprise and joy replenished his heart. "Behold!" said Eloah—"for rest was this day divinely established—therefore shalt thou keep it holy for repose and thanksgiving."

N. Y. Mirror.

There is hardly any thing so much needed in a family as a newspaper, and yet nothing, comparatively speaking, is esteemed of so little value. If a man undertake to retrench his expenses, instead of lopping off what is really useless and extravagant, the first thing to be amputated is the newspaper. He will not drink a bottle of wine the less, nor chew less tobacco, nor divest himself of a single unseemly habit; but he sets down and demonstrates to a certainty that a paper neither feeds nor clothes him, and then a note is despatched to the printer, with "Sir, I cannot afford to take your paper any longer"—or, "Times are hard, money is scarce—ergo, you may discontinue sending my paper," or with any other excuse that may come uppermost.

Now we believe that every one who will make a fair trial, and observe the influence of reading, over his family, will find at the end of the year, that he is not a cent the poorer for having been a subscriber to a good newspaper. He will have accumulated more real intelligence of the every

day concerns of life and the movements of nations—we take it for granted that he has pursued every number with avidity—than he would have done in a series of years deprived of the sight thereof. His wife will have picked up much information relative to the government of household economy, and no small share of instruction. The children will have acquired a habit of reading and a degree of intelligence worth the price of subscription ten times told.—In fact, a good, virtuous, well conducted newspaper in a family is the best economist of time and money, and the aptest instructor of the mind.—National Philan.

**Superstition.** At the ceremony named "The blessing of the Waters," which is annually observed at St. Petersburg on the 6th of January, numberless mothers, notwithstanding the rigor of the season, take their infants to be baptised in the river; and on such occasions, the hands of the officiating priest have been so benumbed by cold, that the child has been known to slip through his fingers, when the current has immediately and irretrievably carried it under the ice. In this case, the mother readily consoles herself with the firm belief, that an infant thus drowned in holy water, goes the shortest way to heaven.

## KENRICK'S EXPOSITION.

THE first volume of "Kenrick's Exposition of the historical writings of the New Testament," is published and received at P. Sheldon's Book-Store. This valuable work will be comprised in 9 large octavo volumes very handsomely printed, and will be furnished to subscribers at the unusually low price of five dollars, payable on the delivery of the first volume. The price to non-subscribers will be considerably enhanced. The second and third volumes will shortly be published, and subscriptions will be received at the Gardiner Book-Store until the work is completed.

## BOOKS AND STATIONARY.

## P. SHELDON,

HAS just received at the GARDINER BOOK-STORE, a new supply of Books & Stationary, making his assortment very complete—comprising nearly every thing in that line that is called for in this country, all of which will be sold at the lowest rates.

P. S. has also a great assortment of  
**CUTLERY**  
AND  
**FANCY ARTICLES,**  
Particularly Rodgers' Silver Steel, and other fine Penknives, Razors, &c. &c. &c.  
July 23.

## ÆTNA INSURANCE COMPANY.

## J. D. ROBINSON,

AGENT for the ÆTNA INSURANCE COMPANY, of Hartford, Connecticut, offers to insure  
HOUSES, STORES, MILLS, FACTORIES, BARNs,  
and their contents, against loss or damage by

## FIRE.

The rates of premium are as low as those of any other similar institution, and the adjusting and payment of LOSSES, as prompt and liberal.  
For terms of Insurance, application may be made to the above Agent, who is authorized to issue policies to applicants without delay.  
Gardiner, May 25, 1827. if

**BALFOUR'S ESSAYS.**—P. SHELDON, has just received Mr. Balfour's new work, entitled, "Three Essays on the intermediate state of the dead; the Resurrection from the Dead; and on the Greek terms, rendered, Judge, Judgment, Condemnation, Damnation, &c. with remarks on Mr. Hudson's Letters in vindication of a future retribution."  
The Life of Murray & Balfour's Essays may be had of Mr. Drew at his house in Augusta.

## ROOM PAPERS.

P. SHELDON has just received from Boston and the manufacturers, a very large supply of French and American Paper Hangings and Borders, which will be sold at the lowest rates.

**KENNERLY, S.**—To the Heirs at Law and all others interested in the Estate of Joseph Rollins, late of Pittston in said county, Yeoman, deceased, intestate.

WHEREAS a certain instrument purporting to be the last Will and Testament of JOSEPH ROLLINS, late of Pittston, in said county Yeoman, deceased, testate, has been presented for probate to the Judge of Probate of said county, by the executor therein named,

You are hereby notified to appear at a Court of Probate to be held at Augusta, in and for said county, on the last Tuesday of September next, and show cause, if any you have, why said instrument should not be proved and allowed as the last will of said deceased.

Given under my hand at Augusta, this eleventh day of August, A. D. 1828.

H. W. FULLER, Judge.

## A CRY

FROM THE FOUR WINDS,  
In the cause of Religious Liberty, and against Clerical Intrigue and Ecclesiastical Oppression.

A WEEKLY PUBLICATION under the above title, is published every Saturday, by BENJAMIN JONES, No. 13, Union Street—Boston.  
There are a certain set of men arrogating to themselves the exclusive title of ORTHODOX, who are laying their plans to raise themselves above all others, and bring these States under the yoke of an Ecclesiastical Hierarchy.

The object of this work is to warn the unsuspecting, and wake up public attention to the plans and schemes of these aspiring ecclesiastics; satisfied, that to frustrate their designs, their policy need only be exposed.

CONDITIONS. One Dollar and Fifty Cents per year, payable in advance, or Two Dollars per year if not paid before the end of three months. Eighty-seven cents for six months.

Any person obtaining eight subscribers and becoming responsible for them, shall receive a ninth copy gratis.

## BALLOU'S SERMON.

JUST received at the Gardiner Book-Store, "A Discourse delivered in the Universalist Church, Lombard St. Philadelphia, June 2, 1828, at the Ordination of T. Fisk, by Hosea BALLOU, Pastor of the Second Universalist Society, Boston."

Aug. 14.

**"THE PLEASURES OF SIN."**  
A DISCOURSE delivered at the Capitol, in the city of Washington, by Rev. T. Fisk, Pastor of a Universalist Society in Philadelphia. For sale at the Gardiner Book-store, by the dozen or single.

## CHEMICAL EMBROCATION,

## OR

## WHITWELL'S ORIGINAL OPODEDOC.

FOR Bruises, Sprains, Rheumatism, Cramp, Numbness, Stiffness of the Neck or Limbs, Catarrhs, Chapped Hands, Stings of Insects, Venereal Poisons, or any external injury. Recommended by one of the first Physicians in the United States, whose certificate, as well as those of numerous respectable individuals, accompany each bottle.

## CAUTION.

It is greatly to be deplored, that as soon as any important improvement or discovery is made in Medicine, the community must be cheated, and the inventor, in a degree, deprived of his just reward, by a host of servile imitators, (instigated by covetousness and self interest,) imposing their spurious counterfeits upon the public, as a substitute for the genuine article, thereby tending to bring such improvements into disrepute, and even into contempt. Such instances are so numerous, that it is judged by many that all deviations from the common course are unimportant, unless followed by a train of imitations, counterfeits and impostors. Therefore be sure that you receive Whitwell's Opoedoc, or you may be most wretchedly imposed upon. Price 37 1-2 cents.

**VOLATILE AROMATIC SNUFF.**—For many years celebrated in cases of catarrh, headache, dizziness, dimness of eye, sight, drowsiness, loss of spirits, hypochondria, nervous weakness, &c.—it is most fragrant and grateful to the smell, being mostly composed of roots and aromatic herbs. It is absolutely necessary for all those who watch with or visit the sick. Price 50 cents and 25 cents.

**WHITWELL'S BITTERS.**—A most efficacious and wonderful cordial medicine, for dyspepsia, jaundice, sickness of the stomach, flatulence, want of appetite, &c. They give a tone to the solids, enrich the blood and invigorate the whole system. No tavern should be without them. Price 12 1-2 cents a paper. JAMES' Billious Pills are highly important in all the above complaints, and should in most cases be used with the Bitters.

**BALSAMIC MIXTURE, or INFIRMARY COUGH DROPS.**—one of the best compositions ever used for coughs, colds, asthma, and all disorders of the breast and lungs. Price 25 cents.

Sold at the Boston Infirmary, corner of Milk and Kilby Streets; and by his Agent, J. B. WATSON, Gardiner, (Me.) 1y-29

## NATIONAL READER.

RECENTLY published and for sale by P. SHELDON, Gardiner, the National Reader, a reading book for the higher classes in Schools and Academies, by Rev. J. Pierpont, of Boston, compiler of the highly approved American First Class Book, &c. The National Reader is intended to be in American schools what the English Reader is in the schools of Great Britain, &c. is extremely well adapted to the purpose for which it is designed, and is rapidly superseding the English Reader. The superintending Committee of schools in Gardiner have directed the use of the National Reader in the schools under their care. Nov. 23.

## NEW AND VALUABLE

## CLASS BOOK.

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May 2.

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The paper will be printed on a large and handsome sheet, and fair type, and delivered or mailed on every WEDNESDAY morning, at 2 dollars a year, payable in advance, or \$2.50 at the end of six months. Those who obtain six subscribers and become responsible for the pay, shall have the paper gratis.

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D. L. CHILD.

Editor Mass. Journal.

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